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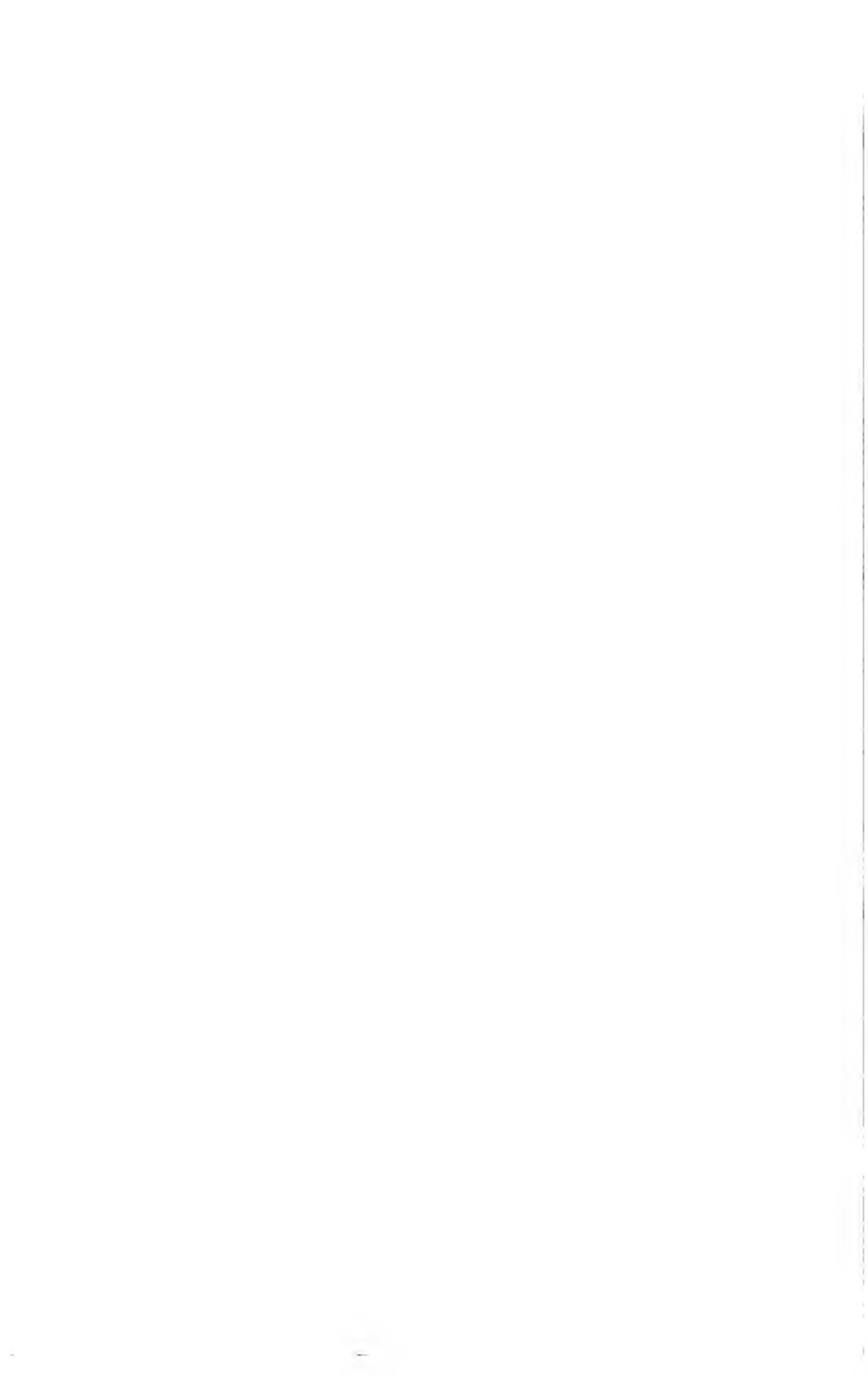
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SCENES
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TUTOR OF CORPUS CHRISTI COLLEGE, OXFORD; LATE ASSISTANT MASTER AT
RUGBY SCHOOL, AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE

IPHIGENIA IN TAURIS

NEW EDITION.

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DRAMATIS PERSONAE.

Ἰφιγένεια, daughter of Agamemnon.

Ὀρέστης, her brother.

Πυλάδης, cousin and friend of Orestes.

Θόας, King of the Taurians.

Βούκολος, a herdsman.

Ἄγγελος, a messenger.

Ἀθήνη.

A rocky coast, with the temple of Artemis on a crag above the water. In front of the temple an altar, streaked with the blood of the slain. On the cornice of the temple are hung the arms of the victims. On the other side is the palace of Thoas. (The scenery is the same throughout the play.)

THE ARGUMENT.

AGAMEMNON, when desirous to sail for Troy, was detained by a calm at Aulis, through the anger of ARTEMIS. The priest CALCHAS declared that IPHIGENIA, the daughter of AGAMEMNON, must be sacrificed. ARTEMIS however rescued her from death, and carried her off to her temple in the Tauric Chersonese, there to become her priestess. THOAS was king of the Taurians, and his barbarous law required that every stranger cast upon the shores should be sacrificed to the goddess.

Now ORESTES, IPHIGENIA'S brother, slew his mother CLYTAEMNESTRA, in requital for the murder of his father. For this deed of blood, though just, he was pursued by FURIES. The oracle of APOLLO declared that he should not find rest therefrom, till he had brought to Greece the image of ARTEMIS from the Taurians. His faithful friend PYLADES accompanied him on the quest. Here the play opens.

The two Greeks are seized by the Taurians, and by their cruel law are doomed to die. IPHIGENIA however discovers that ORESTES is her brother, and lays a plot to carry off at once the intended victims and the image of the goddess. THOAS, hearing of her flight, is about to seize her ship, which contrary winds have forced back to the shore, when ATHENE appears, and bids him forbear. So they depart with favouring gales, and all ends happily.

The scene is on the site of the modern Balacava in the Crimea.

SCENE I.

THE DREAM.

Enter IPHIGENIA, dressed as priestess of Artemis.

ΙΦ. / Ἐν Αὐλίδος πτυχαῖσι χιλίων νεῶν
Ἑλληνικὸν συνήγαγ' Ἀγαμέμνων στόλον,
τὸν καλλίνικον στέφανον Ἰλίου θέλων
λαβεῖν Ἀχαιοὺς, τοὺς θ' ὑβρισθέντας γάμους
Ἑλένης μετελθεῖν, Μενέλεω χάριν φέρων. 5
πνοῶν δ' ἐπειδὴ δαρὸν οὐκ ἐτύγχανε
εἰς ἔμπυρ' ἦλθε, καὶ λέγει Κάλχας τίδε·
ὦ τῆσδ' ἀνάσσων Ἑλλάδος στρατηγίας,
' Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσῃ χθονός,
' πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἄρτεμις 10
' λάβῃ σφαγεῖσαν· ὅ,τι γὰρ ἐνιαυτὸς τέκοι
' κάλλιστον, ἠϋξω φωςφόρῳ θύσειν θεᾶ.
' παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ
' τίκτει,' (τὸ κάλλιστεῖον εἰς ἐμ' ἀναφέρων,)
' ἦν χρή σε θῦσαι.' καί μ' Ὀδυσσέως τέχναις
μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως. 16
ἐλθοῦσα δ' Αὐλίδ' ἠ΄ ἤ τάλαιν' ὑπὲρ πυρᾶς
μεταρσία ληφθεῖσ' ἐκαινόμην ξίφει
ἄλλ' ἐξέκλεψεν ἔλαφον ἀντιδοῦσά μου

IPHIGENIA IN TAURIS OF

Ἄρτεμις Ἀχαιοῖς, διὰ δὲ λαμπρὸν αἰθέρα 20
 πέμψασά μ' ἐς τήνδ' ᾤκισεν Ταύρων χθόνα,
 οὐ γῆς ἀνάσσει βαρβάροισι βάρβαρος
 Θόας, ὃς ὠκὺν πόδα τιθεὶς ἴσον πτεροῖς
 ἐς τοῦνομ' ἦλθε τόδε ποδωκείας χάριν.
 ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με. 25
 θύω γάρ, ὄντος τοῦ νόμου καὶ πρὶν πόλει,
 ὃς ἂν κατέλθῃ τήνδε γῆν Ἕλληνα ἀνὴρ.
 κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει
 ἄρρητ' ἔσωθεν τῶνδ' ἀνακτόρων θεᾶς.
 ἂ καὶ νῦν δ' ἤκει νύξ φέρουσα φάσματα, 30
 λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄκος. ❖
 ἔδοξ' ἐν ὕπνῳ τῆσδ' ἀπαλλαχθεῖσα γῆς
 οἰκεῖν ἐν Ἀργεῖ, παρθένοισι δ' ἐν μέσαις = Παρ
 εὔδειν, χθονὸς δὲ νῶτα σεισθῆναι σάλῳ, - εν εν . /
 φεύγειν δὲ κᾶξω στᾶσα θριγκὸν εἰσιδεῖν 35
 δόμων πίτνοντα, πᾶν δ' ἐρείψιμον στέγος
 βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.
 μόνος δ' ἐλείφθη στῦλος, ὡς ἔδοξέ μοι,
 δόμων πατρώων, ἐκ δ' ἐπικράνων κόμας
 ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν, 40
 κἀγὼ τέχνην τήνδ' ἣν ἔχω ξενοκτόνου
 τιμῶσ' ὑδραίνειν αὐτόν, ὡς θανούμενον,
 κλαίουσα. τοῦναρ δ' ὦδε συμβάλλω τόδε
 τέθνηκ' Ὀρέστης, οὐ κατηρξάμην ἐγώ.
 στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες 45
 θνήσκουσι δ' οὐδ' ἂν χερυμβες βάλωσ' ἐμαί.

[pausing a moment ; then slowly]

EURIPIDES.

οὐδ' αὖ συνάψαι τοῦναρ ἐς φίλους ἔχω.
 [Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ.] ?
 νῦν οὖν ἀδελφῷ βούλομαι δοῦναι χοὰς
 παροῦσ' ἀπόντι, ταῦτα γὰρ δυναίμεθ' ἄν, 50
 σὺν προσπόλοισιν, ἃς ἔδωχ' ἡμῖν ἄναξ
 Ἑλληνίδας γυναῖκας. ἄλλ' ἐξ αἰτίας
 οὔπω τίνος πάρειςιν ; εἴμ' εἴσω δόμων,
 ἐν οἷσι ναίω, τῶνδ' ἀνακτόρων θεᾶς.

[Exit, into the temple.]

IPHIGENIA IN TAURIS OF

The temple of Artemis is seen on the stage, with the front and cornice splashed with blood, and spoils of the human victims suspended before the doors.

SCENE II.

THE ARRIVAL.

Enter ORESTES and PYLADES cautiously, on the lower level.

PYLADES climbs higher than ORESTES, to get a good view.

OP. ὄρα, φυλάσσου μή τις ἐν στίβῳ βροτῶν. 55

ΠΥ. ὀρώ, σκοποῦμαι δ' ὄμμα πανταχοῦ στρέφω.

OP. Πυλάδη, δοκεῖ σοι μέλαθρα ταῦτ' εἶναι θεᾶς ;

ΠΥ. ἔμοιγ', Ὀρέστα· σοὶ δὲ συνδοκεῖν χρεῶν.

OP. καὶ βωμός, Ἕλληρ οὐ καταστάζει φόνοσ ;

ΠΥ. ἐξ αἱμάτων γοῦν ξάνθ' ἔχει θρυγκώματα. 60

OP. θρυγκοῖσ δ' ὑπ' αὐτοῖσ σκῦλ' ὄρασ ἠρτημένα ;

ΠΥ. τῶν κατθανόντων γ' ἀκροθίνια ξένων.

ἀλλ' ἐγκυκλοῦντ' ὀφθαλμὸν εὖ σκοπεῖν χρεῶν.

[advancing carefully]

OP. [earnestly praying with uplifted hands]

ὦ Φοῖβε, ποῖ μ' αὐτὴνδ' ἐσ ἄρκυν ἠγαγες

χρήσας, ἐπειδὴ πατρὸσ αἱμ' ἐτισάμην,

μητέρα κατακτάσ ; διαδοχαῖσ δ' Ἐρινύων

ἠλαυνόμεσθα φυγάδες, ἔξεδροι χθονόσ,

δρόμοσ τε πολλοὺσ ἐξέπλησα καμπίμοσ.

ἐλθὼν δὲ σ' ἠρώτησα πῶσ τροχηλάτου

μανίας ἀν' ἐλθοιμ' ἐσ τέλος πόνων τ' ἐμῶν,

οὺσ ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα.

σὺ δ' εἶπασ ἐλθεῖν Ταυρικῆσ μ' ὄρουσ χθονόσ,

ἐνθ' Ἄρτεμισ σὴ σύγγονοσ βωμοὺσ ἔχει,

65

70

EURIPIDES.

λαβεῖν τ' ἄγαλμα θεᾶς, ὃ φασιν ἐνθάδε
ἔς τούσδε ναοὺς οὐρανοῦ πεσεῖν ἄπο· 75

λαβόντα δ' ἢ τέχναισιν ἢ τύχῃ τινί,
κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ
δοῦναι. τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα·
καὶ ταῦτα δράσαντ' ἀμπνοᾶς ἕξειν πόνων.
ἦκω δὲ πεισθεῖς σοῖς λόγοισιν ἐνθάδε 80

ἄγνωστον ἔς γῆν, ἄξενον. [PYLADES approaches ORESTES
after reconnoitring the ground. ORESTES turns to him, and
continues ;—] σὲ δ' ἱστορῶ,

Πυλάδη, σὺ γάρ μοι τοῦδε συλλήπτωρ πόνου,
τί δρῶμεν ; ἀμφίβληστρα γὰρ τοίχων ὄρᾱς
ὑψηλά. πότερα δωμάτων προσαμβάσεις
ἐκβησόμεσθα ; πῶς ἂν οὖν λάθοιμεν ἄν ; 85

ἢ χαλκότευκτα κληῖθρα λύσαντες μοχλοῖς,
ὧν οὐδὲν ἴσμεν ; ἦν δ' ἀνοίγοντες πύλας
ληφθῶμεν ἐσβάσεις τε μηχανώμενοι,
θανούμεθ'. ἀλλὰ πρὶν θανεῖν, νεὼς ἔπι
φεύγωμεν, ἦπερ δεῦρ' ἐναυστολήσαμεν. 90

ΠΥ. φεύγειν μὲν οὐκ ἀνεκτόν, οὐδ' εἰώθαμεν·
τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστέον.

ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν δέμας
κατ' ἄντρ', ἃ πόντος νοτίδι διακλύζει μέλας,
νεὼς ἄπωθεν, μή τις εἰσιδὼν σκάφος
Βασιλεῦσιν εἶπη, κατὰ ληφθῶμεν βία. 95

ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλη,
τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν
ἄγαλμα πάσας προσφέροντε μηχανάς.

IPHIGENIA IN TAURIS OF

ὄρα δὲ γείσα, τριγλύφων ὄπου κενὸν 100

δέμας καθεῖναι· τοὺς πόνους γὰρ ἀγαθοὶ

τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ.

Complex = οὔτοι μακρὸν μὲν ἤλθομεν κώπη πόρον,
Σεντενα ἐκ τερμάτων δὲ νόστον ἀροῦμεν πάλιν.

OP. ἀλλ' εὖ γὰρ εἶπας, πειστέον· χωρεῖν χρεῶν 105

ὅποι χθονὸς κρύψαντε λήσομεν δέμας.

οὐ γὰρ τὸ τοῦ θεοῦ γ' αἴτιον γενήσεται

πεσεῖν ἄχρηστον θέσφατον· τολμητέον

μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

[*Exeunt, along the rocks.*]

EURIPIDES.

SCENE III.

THE CAPTURE.

IPHIGENIA discovered alone.

Enter a herdsman, hurried and excited.

ΒΟ. Ἀγαμέμνονος παῖ καὶ Κλυταιμνήστρας τέκνον, 110
ἄκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.

ΙΦ. [*calmly*] τί δ' ἔστι τοῦ παρόντος ἐκπλήσσον λόγου ;

ΒΟ. ἤκουσιν ἐς γῆν κυανέαν Συμπληγάδα
πλάτῃ φυγόντες δίπτυχοι νεάνιαι,
θεᾶ φίλον πρόσφαγμα καὶ θυτήριον 115
Ἀρτέμιδι. χέρνιβας δὲ καὶ κατάργματα
οὐκ ἂν φθάνοις ἂν εὐτρεπῆ ποιουμένη.

ΙΦ. ποδαποί ; τίνος γῆς ὄνομ' ἔχουσιν οἱ ξένοι ;

ΒΟ. Ἕλληνες, ἐν τοῦτ' οἶδα, κού περαιτέρω,

ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι ; 120

ΒΟ. Πυλάδης ἐκλήζεθ' ἄτερος πρὸς θατέρου.

ΙΦ. τοῦ ξυζύγου δὲ τοῦ ξένου τί τοῦνομ' ἦν ;

ΒΟ. οὐδεὶς τόδ' οἶδεν· οὐ γὰρ εἰσηκούσαμεν.

ΙΦ. πῶς δ' εἶδες αὐτοὺς καὶ τυχόντες εἴλετε ;

ΒΟ. ἄκραις ἐπὶ ῥηγμίσιν ἀξένου πόρου. 125

ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία ;

ΒΟ. βοῦς ἤλθομεν νίψοντες ἐναλία δρόσῳ.

ΙΦ. ἐκεῖσε δὴ πάνελθε, πῶς νιν εἴλετε
τρόπῳ θ' ὁποίῳ· τοῦτο γὰρ μαθεῖν θέλω.

χρόνιοι γὰρ ἤκουσ' οὐδέ πω βωμὸς θεᾶς 130

οἱ δ' ἔπει

IPHIGENIA IN TAURIS OF

- Ἑλληνικαῖσιν ἐξεφοινίχθη ῥοαῖς. ✱
- ΒΟ. ἐπεὶ τὸν ἐσρέοντα διὰ Συμπληγάδων
 βοῦς ὑλοφορβούς πόντον εἰσεβάλλομεν,
 ἦν τις διαρῥῶξ κυμάτων πολλῶ σάλῳ
 κοιλωπὸς ἀγμός, πορφυρευτικάι στέγαι. 135
 ἐνταῦθα δισσοὺς εἶδέ τις νεανίας
 βουφορβὸς ἡμῶν, κάπεχώρησεν πάλιν
 ἄκροισι δακτύλοισι πορθμεύων ἶχνος.
 ἔλεξε δ', 'οὐχ ὀράτε ; δαίμονές τινες
 'θάσσουσιν οἶδε.' θεοσεβῆς δ' ἡμῶν τις ὦν 140
 ἀνέσχε χεῖρα καὶ προσεῦξάτ' εἰσιδῶν,
 'ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ,
 'δέσποτα Παλαῖμον, ἴλεως ἡμῖν γενοῦ,
 'εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον Διοσκόρω,
 'ἢ Νηρέως ἀγάλμαθ', ὃς τὸν εὐγενῆ 145
 'ἔτικτε πεντήκοντα Νηρήδων χορόν.'
 ἄλλος δέ τις μάταιος, ἀνομία θρασύς,
 ἐγέλασεν εὐχαῖς, ναυτίλους δ' ἐφθαρμένους
 θάσσειν φάραγγ' ἔφασκε τοῦ νόμου φόβῳ,
 κλύοντας ὡς θύοιμεν ἐνθάδε ξένους. 150
 ἔδοξε δ' ἡμῶν εὖ λέγειν τοῖς πλείοσι,
 θηρᾶν τε τῇ θεῷ σφάγια τὰπιχώρια.
 κὰν τῷδε πέτραν ἄτερος λιπῶν ξένοι
 ἔστη, κἀρα τε διετίναξ' ἄνω κάτω
 κἀπεστέναξεν ὠλένας τρέμων ἄκρας, 155
 μανίαις ἀλαίνων, καὶ βοᾷ κυναγὸς ὧς,
 [dramatically starting, and pointing, as at imaginary spirits.]
 ' Πυλάδη, δέδορκας τήνδε ; τήνδε δ' οὐχ ὀράς

EURIPIDES.

- ‘ “ Αιδου δράκαιναν, ὡς με βούλεται κτανεῖν
 ‘ δειναῖς ἐχίδναις εἰς ἔμ’ ἐστομωμένη ;
 ‘ ἢ δ’ ἐκ χελυνῶν πῦρ πνέουσα καὶ φύνον 160
 ‘ πτεροῖς ἐρέσσει, μητέρ’ ἀγκάλαις ἐμὴν
 ‘ ἔχουσα, πέτρινον ὄχθον, ὡς ἐπεμβάλη.
 ‘ οἴμοι· κτενεῖ με. ποῖ φύγω τλήμων ἀνὴρ ;
 ἡμεῖς δὲ συσταλέντες, ὡς θανούμενοι,
 σιγῇ καθήμεθ’· ὁ δὲ χερὶ σπάσας ξίφος, 165
 μόσχους ὀρούσας εἰς μέσας λέων ὄπως,
 παίει σιδήρῳ λαγόνας, εἰς πλευρὰς ἰεῖς,
 δοκῶν Ἐρινύς θεὰς ἀμύνεσθαι τάδε.
 κὰν τῷδε πᾶς τις, ὡς ὄρᾳ βουφόρβια
 πίπτοντα καὶ πορθούμεν’, ἐξωπλίζετο, 170
 κόχλους τε φυσῶν συλλέγων τ’ ἐγχωρίους·
 πρὸς εὐτραφεῖς γὰρ καὶ νεανίας ξένους
 φαύλους μάχεσθαι βουκόλους ἠγούμεθα.
 πολλοὶ δ’ ἐπληρώθημεν ἐν μικρῷ χρόνῳ.
 πίπτει δὲ μανίας πίτυλον ὁ ξένος μεθεῖς, 175
 στάζων ἀφρῶ γένειον· ὥς δ’ ἐσείδομεν
 προὔργου πεσόντα, πᾶς ἀνὴρ ἔσχεν πόνου
 βάλλων, ἀράσσων· ἄτερος δὲ τοῖν ξένου
 ἀφρόν τ’ ἀπέψη σώματός τ’ ἐτημέλει
 πέπλων τε προὔκάλυπτεν εὐπήνους ὑφάς, 180
 καρδοκῶν μὲν τὰπιόντα τραύματα,
 φίλον δὲ θεραπείαισιν ἄνδρ’ εὐεργετῶν. = *εὐεργετῶν*
 ἔμφρων δ’ ἀνάξας ὁ ξένος πεσήματος,
 ἔγνω κλύδωνα πολεμίων προσκείμενον
 καὶ τὴν παροῦσαν συμφορὰν αὐτοῖν πέλας, 185

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ᾠμωξέ θ'. ἡμεῖς δ' οὐκ ἀνίεμεν πέτρους
βάλλοντες, ἄλλος ἄλλοθεν προσκείμενοι.
οὐ δὴ τὸ δεινὸν παρακέλευσμ' ἠκούσαμεν,
' Πυλάδῃ, θανούμεθ'. ἄλλ' ὅπως θανούμεθα
' κάλλισθ'. ἔπου μοι, φάσγανον σπάσας χερί.' 190

ὡς δ' εἶδομεν δίπαλτα πολεμίων ξίφη,
φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.
ἄλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι
ἔβαλλον αὐτούς· εἰ δὲ τούσδ' ὠσαίατο,
αὐθις τὸ νῦν ὑπέϊκον ἤρασσον πέτροις. 195

ἄλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χερῶν
οὐδεὶς τὰ τῆς θεοῦ θύματ' ἠτύχει βαλῶν.
μόλις δέ νιν τόλμῃ μὲν οὐ χειρούμεθα,
κύκλῳ δὲ περιβάλλοντες ἐξεκλέψαμεν
πέτροισι χερῶν φάσγαν', ἐς δὲ γῆν γόνυ 200

καμάτῳ καθείσαν. πρὸς δ' ἀνακτα τῆσδε γῆς
κομίζομέν νιν. ὁ δ' ἐσιδὼν ὅσον τάχος
ἐς χέρνιβάς τε καὶ σφαγεῖ' ἔπεμπέ σοι.
— εὐχου δὲ τοιάδ' ὦ νεᾶνί σοι ξένων
σφάγια παρῆναι· κἂν ἀναλίσκης ξένους 205

τοιούσδε, τὸν σὸν Ἑλλὰς ἀποτίσει φόνον,
δίκας τίνουσα τῆς ἐν Αὐλίδι σφαγῆς.

ΙΦ. [*coldly*] εἶεν. σὺ μὲν κόμιζε τοὺς ξένους μολῶν
τὰ δ' ἐνθάδ' ἡμεῖς φροντιοῦμεν οἷα χρή.

[*The herdsman bows and retires; IPHIGENIA passes within the vestibule of the temple.*]

11

EURIPIDES.

SCENE IV.

THE MESSAGE.

IPHIGENIA comes out and seats herself in front of the temple.
Enter the attendants from the king, bringing ORESTES and PYLADES
in manacles.

ΙΦ. [*majestically*] εἰεν·

τὰ τῆς θεοῦ μὲν πρῶτον ὡς καλῶς ἔχη 210
φροντιστέον μοι. [*to attendants*] μέθετε τῶν ξένων
[*χέρας,*
ὡς ὄντες ἱεροὶ μηκέτ' ὦσι δέσμιοι.

[*attendants loose the bonds.*]

ναοῦ δ' ἔσω στείχοντες εὐτρεπίζετε
ἂ χρῆ' πὶ τοῖς παροῦσι καὶ νομίζεται.

φεῦ· [*with a relenting sigh*] [*attendants retire.*]

τίς ἄρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτὲ 215

πατήρ τ' ἀδελφή τ', εἰ γεγῶσα τυγχάνει;

οἷων στερεῖσα διπτύχων νεανιῶν

ἀνάδελφος ἔσται! τὰς τύχας τίς οἶδ' ὅτφ

τοιαῖδ' ἔσονται; πάντα γὰρ τὰ τῶν θεῶν

ἔς ἀφανὲς ἔρπει, κούδεν οἶδ' οὐδεὶς κακόν 220

ἢ γὰρ τύχη παρήγαγ' ἔς τὸ δυσμαθές.

πόθεν ποθ' ἤκετ', ὦ ταλαίπωροι ξένοι;

ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα,

μακρὸν δ' ἀπ' οἴκων χρόνον ἔσεσθ' αἰεὶ κάτω. ✕

ΟΡ. τί ταῦτ' ὀδύρει, καπὶ τοῖς μέλλουσι νῶ 225

IPHIGENIA IN TAURIS OF

- κακοῖσι λυπεῖς, ἥτις εἶ ποτ', ὦ γύναι ;
οὔτοι νομίζω σοφόν, ὃς ἂν μέλλων θανεῖν
οἴκτω τὸ δεῖμα τοῦλέθρου νικᾶν θέλη·
οὐδ' ὅστις Ἄιδην ἐγγὺς ὄντ' οἰκτίζεται,
σωτηρίας ἀνελπίς· ὡς δὺ' ἐξ ἑνὸς 230
κακῶ συνάπτει, μωρίαν τ' ὀφλισκάνει,
θνήσκει θ' ὁμοίως· τὴν τύχην δ' ἔαν χρεῶν.
ἡμᾶς δὲ μὴ θρήνει σύ· τὰς γὰρ ἐνθάδε
θυσίας ἐπιστάμεσθα καὶ γιννώσκομεν.
- ΙΦ. πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος 235
Πυλάδης κέκληται ; τότε μαθεῖν πρῶτον θέλω.
- ΟΡ. [*pointing to PYLADES*]
ὄδ', εἴ τι δὴ σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.
- ΙΦ. πόλας πολίτης πατρίδος Ἕλληνας γεγώς ;
- ΟΡ. τί δ' ἂν μαθοῦσα τότε πλέον λάβοις, γύναι ;
- ΙΦ. πότερον ἀδελφῶ μητρός ἔστον ἐκ μιᾶς ; 240
- ΟΡ. φιλότητί γ', ἐσμέν δ' οὐ κασιγνήτω, γύναι.
- ΙΦ. σοὶ δ' ὄνομα ποῖον ἔθεθ' ὁ γεννήσας πατήρ ;
- ΟΡ. [*raising*] τὸ μὲν δίκαιον Δυστυχεῖς καλοῖμεθ' ἄν.
- ΙΦ. οὐ τοῦτ' ἐρωτῶ· τοῦτο μὲν δὸς τῇ τύχῃ.
- ΟΡ. ἀνώνυμοι θανόντες οὐ γελῶμεθ' ἄν. 245
- ΙΦ. τί δὲ φθονεῖς τοῦτ', ἢ φρονεῖς οὕτω μέγα ;
- ΟΡ. τὸ σῶμα θύσεις τοῦμόν, οὐχὶ τοῦνομα.
- ΙΦ. οὐδ' ἂν πόλιν φράσειας ἥτις ἐστι σοι ;
- ΟΡ. ζητεῖς γὰρ οὐδὲν κέρδος, ὡς θανουμένῳ.
- ΙΦ. [*gently*] χάριν δὲ δοῦναι τήνδε κωλύει τί σε ; 250
- ΟΡ. [*relenting*] τὸ κλεινὸν Ἄργος πατρίδ' ἐμὴν ἐπεύχομαι.
- ΙΦ. [*musings*] θέλοισ ἄν, εἰ σῶσαιμί σ', ἀγγεῖλαι τί μοι

EURIPIDES.

- πρὸς Ἄργος ἔλθων τοῖς ἐμοῖς ἐκεῖ φίλοις,
 δέλτον τ' ἐνεγκεῖν, ἣν τις οἰκτεῖρας ἐμὲ
 ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμὴν 255
 φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὑπο
 θνήσκειν γε, τῆς θεοῦ τάδε δίκαι' ἡγουμένης ;
 οὐδένα γὰρ εἶχον ὅστις ἀγγεῖλαι μολών.
 σὺ δ', εἰ γάρ, ὡς ἔοικας, οὔτε δυσγενής,
 καὶ τὰς Μυκῆνας οἶσθα χοῦς κἀγὼ θέλω, 260
 σωθῆτι καὶ σὺ μισθὸν οὐκ αἰσχρὸν λαβὼν
 κούφων ἕκατι γραμμάτων σωτηρίαν.
 οὔτος δ', ἐπεὶ περ πόλις ἀναγκάζει τάδε,
 θεᾷ γενέσθω θῦμα, χωρισθεὶς σέθεν.
- ΟΡ. [*quietly*] καλῶς ἔλεξας τ' ἄλλα, πλὴν ἔν, ὦ ξένη 265
 τὸ γὰρ σφαγῆναι τόνδ' ἐμοὶ βάρος μέγα.
 ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφοράς·
 οὔτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν.
 οὔκουν δίκαιον ἐπ' ὀλέθρῳ τῷ τοῦδ' ἐμὲ
 χάριν τίθεσθαι, καὐτὸν ἐκδύναι κακῶν 270
 ἄλλ' ὡς γενέσθω, τῷδε μὲν δέλτον δίδου·
 πέμψει γὰρ Ἄργος, ὥστε σοι καλῶς ἔχειν
 ἡμᾶς δ' ὁ χρήζων κτεινέτω. τὰ τῶν φίλων
 αἰσχιστον ὅστις καταβαλὼν ἐς ξυμφοράς
 αὐτὸς σέσωσται. τυγχάνει δ' ὄδ' ὦν φίλος, 275
 ὃν οὐδὲν ἦσσον ἢ ' μὲ φῶς ὁρᾶν θέλω.
- ΙΦ. [*touched, and rising in eager admiration*]
 ὦ λῆμ' ἄριστον, ὡς ἀπ' εὐγενοῦς τινὸς
 ῥίζης πέφυκας, τοῖς φίλοις τ' ὀρθῶς φίλος.
 τοιοῦτος εἶη τῶν ἐμῶν ὁμοσπόρων

IPHIGENIA IN TAURIS OF

- ὅσπερ λέλειπται. καὶ γὰρ οὐδ' ἐγώ, ξένοι, 280
 ἀναδελφός εἰμι, πλὴν ὅσ' οὐχ ὀρώσά νιν.
 ἐπεὶ δὲ βούλει ταῦτα, τόνδε πέμψομεν
 δέλτον φέροντα, σὺ δὲ θανεῖ· πολλή δέ τις
 προθυμία σε τοῦδ' ἔχουσα τυγχάνει. ~~χ~~
- OP. θύσει δὲ τίς με καὶ τὰ δεινὰ τλήσεται ; 285
- IΦ. ἐγώ· θεᾶς γὰρ τῆςδε προστροπὴν ἔχω.
- OP. [astonished] ἄζηλά γ', ὦ νεᾶνι, κοῦκ εὐδαίμονα.
- IΦ. ἀλλ' εἰς ἀνάγκην κείμεθ', ἦν φυλακτέον.
- OP. [with rising horror] αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας ;
- IΦ. οὐκ ἀλλὰ χαίτην ἀμφὶ σὴν χερνίβομαι. 290
- OP. Ἰό δὲ σφαγεὺς τίς ; εἰ τὰδ' ἱστορεῖν με χρή.
- IΦ. εἴσω δόμων τῶνδ' εἰσὶν οἷς μέλει τάδε.
- OP. τάφος δὲ ποῖος δέξεταιί μ', ὅταν θάνω ;
- IΦ. πῦρ ἱερὸν ἔνδον χάσμα τ' εὐρωπὸν πέτρας.
- OP. φεῦ·
 πῶς ἄν μ' ἀδελφῆς χεὶρ περιστείλειεν ἄν ; / 295
- IΦ. μάταιον εὐχὴν, ὦ τάλας, ὅστις ποτ' εἶ,
 ἠϋξῶ μακρὰν γὰρ βαρβάρου ναλεῖ χθονός.
 οὐ μὴν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὢν,
 ἀλλ' ὢν γε δυνατὸν οὐδ' ἐγὼ λείψω χάριν.
 πολὺν τε γὰρ σοι κόσμον ἐνθήσω τάφῳ, 300
 ξανθῶ τ' ἐλαίῳ σῶμα σὸν κατασβέσω,
 καὶ τῆς ὀρείας ἀνθεμόρρυτον γάνος
 ξουθῆς μελίσσης ἐς πυρὰν βαλῶ σέθεν.
 ἀλλ' εἰμι, δέλτον τ' ἐκ θεᾶς ἀνακτόρων
 οἴσω· τὸ μέντοι δυσμενὲς μὴ μου λάβης. 305
- calling to the attendants]*

EURIPIDES.

φυλάσσειτ' αὐτούς, πρόσπολοι, δεσμῶν ἄτερ.
 ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ
 πέμψω πρὸς Ἄργος, ὃν μάλιστ' ἐγὼ φιλῶ,
 καὶ δέλτος αὐτῷ ζῶντας, οὓς δοκεῖ θανεῖν,
 λέγουσα πιστὰς ἡδονὰς ἀπαγγελεῖ.

310

[The attendants come forward and guard the prisoners: IPHIGENIA goes into the temple.]

May 21.
1885

Ε. Α. Κ. Κ. Κ.

6
1
IPHIGENIA IN TAURIS OF

SCENE V.

THE RECOGNITION.

ORESTES and PYLADES, guarded.

Enter IPHIGENIA from the temple, with a tablet. At the entrance she turns and dismisses her attendants.

ΙΦ. ἀπέλθεθ' ὑμεῖς καὶ παρευτρεπίζετε
τᾶνδον μολόντες τοῖς ἐφειστώσι σφαγῇ.

[*to ORESTES and PYLADES*]

δέλτου μὲν αἶδε πολίθυροι διαπτυχαί,
ξένοι, πάρεισιν· ἃ δ' ἐπὶ τοῖσδε βούλομαι,
ἀκούσατ'· οὐδεὶς αὐτὸς ἐν πόνοις ἀνῆρ
ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ.
ἐγὼ δὲ ταρβῶ μὴ 'πονοστήσας χθονὸς
θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολὰς
ὃ τήνδε μέλλων δέλτον εἰς Ἄργος φέρειν.

315

ΟΡ. τί δῆτα βούλει; τίνος ἀμηχανεῖς πέρι;

320

ΙΦ. ὄρκον δότω μοι τάσδε πορθμεύσειν γραφὰς
πρὸς Ἄργος, οἷσι βούλομαι πέμψαι φίλων.

ΟΡ. ἢ κἀντιδώσεις τῶδε τοὺς αὐτοὺς λόγους;

ΙΦ. τί χρῆμα δράσειν ἢ τί μὴ δράσειν, λέγε.

ΟΡ. ἐκ γῆς ἀφήσειν μὴ θανόντα βαρβάρου.

325

ΙΦ. δίκαιον εἶπας· πῶς γὰρ ἀγγεῖλειεν ἄν;

ΟΡ. ἢ καὶ τύραννος ταῦτα συγχωρήσεται;

ΙΦ. ναί·

πεῖσω σφε, καὐτὴ ναὸς εἰσβήσω σκάφος.

EURIPIDES.

- ΟΡ. ὄμνυ· σὺ δ' ἔξαρχ' ὄρκου ὅστις εὐσεβής.
- ΙΦ. 'δώσω,' λέγειν χρή, 'τήνδε τοῖς ἐμοῖς φίλοις.' 330
- ΠΥ. τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε.
- ΙΦ. καὶ γὼ σὲ σώσω Κυανέας ἔξω πέτρας.
- ΠΥ. ἐξαίρετόν μοι δὸς τόδ', ἣν τι ναῦς πάθη,
 χῆ δέλτος ἐν κλύδωνι χρημάτων μέτα
 ἀφανῆς γένηται, σῶμα δ' ἐκσώσω μόνον, 335
 τὸν ὄρκου εἶναι τόνδε μηκέτ' ἔμπεδον.
- ΙΦ. [*after musing*]
 ἀλλ' οἶσθ' ὃ δράσω ; πολλὰ γὰρ πολλῶν κυρεῖ·
 τάνοντα καγγεγραμμέν' ἐν δέλτου πτυχαῖς
 λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις·
 ἐν ἀσφαλεῖ γάρ· ἦν μὲν ἐκσώσεως γραφήν, 340
 αὐτὴ φράσει σιγῶσα τὰγγεγραμμένα·
 ἦν δ' ἐν θαλάσῃ γράμματ' ἀφανισθῆ τάδε,
 τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί.
- ΠΥ. καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὑπερ.]
 σήμαινε δ' ὧ χρή τάσδ' ἐπιστολὰς φέρειν 345
 πρὸς Ἄργος, ὃ, τι τε χρή κλύοντά σου λέγειν.
- ΙΦ. ἄγγελλ' Ὀρέστη, παιδὶ τὰγαμέμνονος·
 ' ἡ 'ν Αὐλίδι σφαγεῖς' ἐπιστέλλει τάδε
 ' ζῶσ' Ἰφιγένεια, τοῖς ἐκεῖ δ' οὐ ζῶσ' ἔτι.'
- ΟΡ. [*breathless and wild, interrupting her*]
 ποῦ δ' ἔστ' ἐκείνη ; κατθανοῦσ' ἤκει πάλιν ; 350
- ΙΦ. [*startled ; then calmly rebuking his impatience*]
 ἦδ' ἦν ὀρᾶς σύ· μὴ λόγοις ἐκπλησσέ με.
 [*turning to PYLADES again, and continuing the message*]
 ' κόμισαί μ' ἐς Ἄργος, ὧ σύναιμε, πρὶν θανεῖν,

IPHIGENIA IN TAURIS OF

‘ ἐκ βαρβάρου γῆς καὶ μετάστησον θεᾶς
‘ σφαγίων, ἐφ’ οἷσι ξενοφόνους τιμὰς ἔχω.’

OP. [*still bewildered*]

Πυλάδη, τί λέξω ; ποῦ ποτ’ ὄνθ’ εὐρήμεθα ;

355

IΦ. ‘ ἤ σοῖς ἀραία δώμασιν γενήσομαι,
‘ Ὅρέσθ’, ἴν’ αὐθις ὄνομα δις κλύων μάθης.

-OP. [*deeply moved*] ὦ θεοί.

-IΦ. [*turning to ORESTES*]

τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς ;

-OP. [*controlling himself*]

οὐδέν· πέραινε δ’· ἐξέβην γὰρ ἄλλοσε,

-IΦ. [*to PYLADES*]

λέγ’ οὔνεκ’ ἔλαφον ἀντιδοῦσά μου θεᾶ
Ἄρτεμις ἔσωσέ μ’, (ἦν ἔθυσ’ ἐμὸς πατήρ,
δοκῶν ἐς ἡμᾶς ὄξυ φάσγανον βαλεῖν,
ἐς τήνδε δ’ ὄκισ’ αἶαν. αἶδ’ ἐπιστολαί,
τάδ’ ἐστὶ τὰν δέλτοισιν ἐγγεγραμμένα.

360

[*gives the tablet to PYLADES*]

-ΠΥ. [*joyfully*] ὦ ῥαδίσις ὄρκοισι περιβαλοῦσά με, 365
κάλλιστα δ’ ὀμόσασ’, οὐ πολὺν σχήσω χρόνον,
τὸν δ’ ὄρκον ὃν κατώμοσ’ ἐμπεδώσομεν.

[*turning to ORESTES, and giving him the tablet*]

ιδού, φέρω σοι δέλτον ἀποδίδωμί τε,
Ὅρέστα, τῆσδε σῆς κασιγνήτης πάρα.

[*IPHIGENIA starts at the name ORESTES*]

-OP. δέχομαι· παρεῖς δὲ γραμμάτων διαπτυχάς,
τὴν ἡδονὴν πρῶτ’ οὐ λόγοις αἰρήσομαι.

370

[*approaching to embrace her*]

EURIPIDES.

ὦ φιλιότη μοι σύγγον', ἐκπεπληγμένος
 ὄμως σ' ἀπίστῳ περιβαλὼν βραχίονι
 ἐς τέρψιν εἶμι, πυθόμενος θαυμάστ' ἐμοί.

[IPHIGENIA shrinks back with horror from his arms as one polluted.]

ὦ συγκασιγνήτη τε κῆκ ταύτου πατρὸς 375

'Αγαμέμνονος γεγῶσα, μή μ' ἀποστρέφου,
 ἔχουσ' ἀδελφόν, οὐ δοκοῦσ' ἔξειν ποτέ.

ΙΦ. [still incredulous]

ἐγὼ σ' ἀδελφὸν τὸν ἐμόν ; οὐ παύσει λέγων ;
 [sadly] τὸ δ' Ἄργος αὐτοῦ μεστὸν ἦ τε Ναυπλία.

ΟΡ. οὐκ ἔστ' ἐκεῖ σός, ὦ τάλαινα, σύγγονος. 380.

ΙΦ. ἀλλ' ἢ Λάκαινα Τυνδαρίς σ' ἐγείνατο ;

ΟΡ. Πέλοπός γε παιδὶ παιδός, οὐ κπέφυκ' ἐγώ.

ΙΦ. [moved] τί φῆς ; ἔχεις τι τῶνδέ μοι τεκμήριον ;

ΟΡ. ἔχω πατρώων ἐκ δόμων τι πυνθάνου.

ΙΦ. οὐκοῦν λέγειν μὲν χρῆ σέ, μαυθάνειν δ' ἐμέ. 385.

ΟΡ. λέγοιμ' ἂν ἀκοῇ πρῶτον Ἡλέκτρας τάδε·
 Ἄτρείως Θυέστου τ' οἶσθα γενομένην ἔριν ;

ΙΦ. ἤκουσα, χρυσηῆς ἀρνὸς ἠνίκ' ἦν πέρι.

ΟΡ. ταῦτ' οὖν ὑφήνας' οἶσθ' ἐν εὐπήνοις ὑφαῖς ;

ΙΦ. [startled]

ὦ φίλτατ', ἐγγὺς τῶν ἐμῶν κάμπτεις φρενῶν. 390.

ΟΡ. εἰκὼ τ' ἐν ἰστοῖς, ἡλίου μετὰστασιν ;

ΙΦ. ὑφήνα καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.

ΟΡ. ἂ δ' εἶδον αὐτός, τάδε φράσω τεκμήρια·
 Πέλοπος παλαιὰν ἐν δόμοις λόγχην πατρὸς,
 ἦν χερσὶ πάλλων παρθένον Πισάτιδα 395.

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ἐκτήσαθ' Ἰπποδάμειαν, Οἰνόμαον κτανών,
ἐν παρθενῶσι τοῖσι σοῖς κεκρυμμένην.

ΙΦ. [*convinced, in a passion of joy*]

ὦ φίλτατ', οὐδὲν ἄλλο, φίλτατος γὰρ εἰ,
ἔχω σ', Ὀρέστα, τηλόθεν πάτρας ἄπο.

ΟΡ. καὶ γὼ σε τὴν θανούσαν, ὡς δοξάζεται. ~~✕~~ 400

[*they embrace with tears.*]

EURIPIDES.

SCENE VI.

THE PLOT.

Enter THOAS hastily, in search for IPHIGENIA.

The attendants follow.

ΘΟ. ποῦ σθ' ἢ πυλωρὸς τῶνδε δωμάτων γυνή
Ἑλληνίς ; ἤδη τῶν ξένων κατήρξατο,
ἀδύτοις τ' ἐν ἀγνοῖς σῶμα λάμπονται πυρὶ ;

Enter IPHIGENIA from the temple, with the image in her arms.

THOAS turns and sees her : he approaches.

τί τόδε μεταίρεις ἐξ ἀκινήτων βάθρων,
'Αγαμέμνονος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις ; 405

ΙΦ. [in a tone of command]

ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.

ΘΟ. [stopping] τί δ' ἔστιν, Ἰφιγένεια, καινὸν ἐν δόμοις ;

ΙΦ. ἀπέπτυσ'· ὅσια γὰρ δίδωμ' ἔπος τόδε.

ΘΟ. τί φροιμιάζει νεοχμὸν ; ἐξαύδα σαφῶς.

ΙΦ. οὐ καθαρὰ μοι τὰ θύματ' ἠγρεύσασθ', ἄναξ. 410

ΘΟ. τί τοῦκδιδάξαν τοῦτό σ' ; ἢ δόξαν λέγεις ;

ΙΦ. βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη.

ΘΟ. αὐτόματον, ἢ νιν σεισμὸς ἔστρεψε χθονός ;

ΙΦ. αὐτόματον· ὄψιν δ' ὀμμάτων ξυνήρμοσεν.

ΘΟ. ἢ δ' αἰτία τίς ; ἢ τὸ τῶν ξένων μύσος ; 415

ΙΦ. ἦδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.

ΘΟ. ἀλλ' ἢ τιν' ἔκανον βαρβάρων ἀκτῆς ἔπι ;

ΙΦ. οἰκείον ἦλθον τὸν φόνον κεκτημένοι.

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- ΘΟ. τίν' ; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτώκαμεν.
 ΙΦ. μητέρα κατειργάσαντο κοινωνῶ ξίφει. 420
 ΘΟ. [shocked] Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν.
 ΙΦ. πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος.
 ΘΟ. ἢ τῶνδ' ἕκατι δῆτ' ἄγαλμ' ἔξω φέρεις ;
 ΙΦ. σεμνόν γ' ὑπ' αἰθέρ', ὡς μεταστήσω φόνου.
 ΘΟ. μίασμα δ' ἔγνωσ τοῖν ξένοιν ποίω τρόπῳ ; 425
 ΙΦ. ἤλεγχον, ὡς θεᾶς βρέτας ἀπεστράφη πάλιν.
 ΘΟ. σοφὴν σ' ἔθρεψεν Ἑλλάς, ὡς ἦσθου καλῶς.
 ΙΦ. καὶ νῦν καθεῖσαν δέλεαρ ἠδύ μοι φρενῶν.
 ΘΟ. τῶν Ἀργόθεν τι φίλτρον ἀγγέλλοντέ σοι ;
 ΙΦ. τὸν μόνον Ὀρέστην ἐμὸν ἀδελφὸν εὐτυχεῖν. 430
 ΘΟ. ὡς δὴ σφε σώσαις ἠδοναῖς ἀγγελμάτων ;
 ΙΦ. καὶ πατέρα γε ζῆν καὶ καλῶς πράσσειν ἐμὸν.
 ΘΟ. σὺ δ' ἐς τὸ τῆς θεοῦ γ' ἐξένευσας εἰκότως.
 ΙΦ. πᾶσάν γε μισοῦσ' Ἑλλάδ', ἢ μ' ἀπώλεσεν.
 ΘΟ. τί δῆτα δρῶμεν, φράζε, τοῖν ξένοιν πέρι ; 435
 ΙΦ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.
 ΘΟ. οὐκουν ἐν ἔργῳ χέρνιβες ξίφος τε σόν ;
 ΙΦ. ἀγνοῖς καθαρμοῖς πρῶτά νιν νίψαι θέλω.
 ΘΟ. πηγαῖσιν ὑδάτων ἢ θαλασσία δρόσῳ ;
 ΙΦ. θάλασσα κλύζει πάντα τᾶνθρώπων κακά. 440
 ΘΟ. [assenting] ὀσιώτερον γοῦν τῇ θεῷ πέσοιεν ἄν.
 ΙΦ. καὶ τὰμά γ' οὕτω μᾶλλον ἂν καλῶς ἔχοι.
 ΘΟ. οὐκουν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων ;
 ΙΦ. ἐρημίας δεῖ· καὶ γὰρ ἄλλα δράσομεν.
 ΘΟ. ἄγ' ἔνθα χρήξεις· οὐ φιλῶ τᾶρρηθ' ὀράν. 445
 ΙΦ. ἀγνιστεον μοι καὶ τὸ τῆς θεοῦ βρετας.

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- ΘΟ. εἶπερ γε κηλὶς ἔβαλέ νιν μητροκτόνος.
 ΙΦ. οὐ γάρ ποτ' ἄν νιν ἠράμην βάθρων ἄπο.
 ΘΟ. δίκαιος ἠὲ σέβεια καὶ προμηθία.
 ΙΦ. οἴσθ' ἄ μοι γενέσθω ;
 ΘΟ. σὸν τὸ σημαίνειν τόδε. 450
 ΙΦ. δεσμὰ τοῖς ξένοισι πρόσθες.
 ΘΟ. ποῖ δέ σ' ἐκφύγοιεν ἄν ;
 ΙΦ. πιστὸν Ἑλλὰς οἶδεν οὐδέν.
 ΘΟ. [to attendants] ἴτ' ἐπὶ δεσμά, πρόσπολοι.]
 ΙΦ. κάκκομιζόντων γε δεῦρο τοὺς ξένους
 ΘΟ. ἔσται τάδε.
 ΙΦ. κράτα κρύψαντες πέπλοισιν.
 ΘΟ. ἡλίου πρόσθεν φλογός ;
 [THEOAS gives orders to some of the attendants, who retire]
 ΙΦ. σῶν τέ μοι σύμπεμπ' ὀπαδῶν.
 ΘΟ. [pointing to some other of his retinue]
 οἶδ' ὀμαρτήσουσί σοι. 455
 ΙΦ. καὶ πόλει πέμψον τιν' ὅστις σημανεῖ
 ΘΟ. [interrupting] ποίας τύχας ;
 ΙΦ. ἐν δόμοις μίμνειν ἅπαντας.
 ΘΟ. μὴ συναντῶσιν φόνῳ ;
 ΙΦ. μυσαρὰ γὰρ τὰ τοιάδ' ἐστί.
 ΘΟ. [to a messenger] στείχε καὶ σήμαινε σὺ
 ΙΦ. [interrupting] μηδέν' εἰς ὄψιν πελάζειν.
 ΘΟ. εὖ γε κηδεύεις πόλιν.
 [messenger goes out]
 ΙΦ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν τῇ θεῶ
 ΘΟ. [interrupting] τί χρῆμα δρῶ ; 460.

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ΙΦ. ἄγνισον πυρσῶ μέλαθρον.

ΘΟ. καθαρὸν ὡς μόλης πάλιν ;

ΙΦ. ἤνικ' ἂν δ' ἔξω περῶσιν οἱ ξένοι,

ΘΟ. [interrupting] τί χρὴ με δρᾶν ;

ΙΦ. πέπλον ὀμμάτων προθέσθαι.

ΘΟ. μὴ παλαμναῖον λάβω ;

ΙΦ. ἦν δ' ἄγαν δοκῶ χρονίζεις,

ΘΟ. [interrupting] τοῦδ' ὄρος τίς ἐστὶ μοι ;

ΙΦ. θαυμάσης μηδέν.

ΘΟ. τὰ τῆς θεοῦ πράσσ' ἐπὶ σχολῆς καλῶς. 465

ΙΦ. εἰ γὰρ ὡς θέλω καθαρμὸς ὅδε πέσοι.

ΘΟ. συνεύχομαι.

THOAS remains standing. PYLADES and ORESTES come out of the temple with lambs and sacred ornaments as if for purification. Attendants follow behind, bringing chains, which they give to IPHIGENIA. PYLADES and ORESTES join IPHIGENIA, and the three pass solemnly and slowly away. The instant THOAS catches sight of the captives, he covers his face with his garment. A long silence.

EURIPIDES.

SCENE VII.

THE FINALE.

Enter a messenger hurriedly, who knocks violently at the door of the palace, and shouts loud.

ΑΓ. ὦν χαλᾶτε κλῆθρα, τοῖς ἔνδον λέγω,
καὶ δεσπότη σημήναθ' οὔνεκ' ἐν πύλαις
πάρειμι, καινῶν φόρτον ἀγγέλλων κακῶν.

[Enter THEOS and his retinue]

ΘΟ. τίς ἀμφὶ δῶμα θεᾶς τόδ' ἴστησιν βοήν, 470.
πύλας ἀράξας καὶ φόβον πέμψας ἔσω;

ΑΓ. ὦναξ, ἄκουσον. ἡ νεᾶνις, ἡ ἕνθαδε
βωμοῖς παρίστατ', Ἰφιγένει' ἔξω χθονὸς
σὺν τοῖς ξένοισιν οἴχεται, σεμνὸν θεᾶς
ἄγαλμ' ἔχουσα· δόλια δ' ἦν καθάρματα. 475.

ΘΟ. πῶς φῆς; τί πνεῦμα συμφορᾶς κεκτημένη;

ΑΓ. σώζουσ' Ὀρέστην· τοῦτο γὰρ σὺ θαυμάσει.

ΘΘ. τὸν ποῖον; ἄρ' ὄν Τυνδαρις τίκτει κόρη;

ΑΓ. ὄν τοῖσδε βωμοῖς θεὰ καθωσιώσατο.

ΘΟ. ὦ θαῦμα. πῶς σε μεῖζον ὀνομάσας τύχῳ; 480.

ΑΓ. μὴ ἕνταῦθα τρέψῃς σὴν φρέν', ἀλλ' ἄκουέ μου,
σαφῶς δ' ἀθρήσας καὶ κλύων ἐκφρόντισον
διωγμὸς ὅστις τοὺς ξένους θηράσεται.

ΘΟ. λέγ'· εὖ γὰρ εἶπας· οὐ γὰρ ἀγχίπλουιν πόρον 485.
φεύγουσιν, ὥστε διαφυγεῖν τοῦμὸν δόρυ.

ΑΓ. ἐπεὶ πρὸς ἀκτὰς ἤλθομεν θαλασσίας,

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οὐ ναῦς Ὀρέστου κρύφιος ἦν ὠρμισμένη,
 ἡμᾶς μὲν, οὐς σὺ δεσμὰ συμπέμπεις ξένων
 ἔχοντας, ἐξένευσ' ἀποστήναι πρόσω

Αγαμέμνονος παῖς, ὡς ἀπόρρητον φλόγα 490

θύσουσα καὶ καθαρμόν, ὃν μετώχετο. √
 αὐτὴ δ' ὄπισθε δέσμ' ἔχουσα τοῖν ξένοι
 ἔστειχε χερσί. καὶ τὰδ' ἦν ὑποπτα μὲν,
 ἤρεσκε μέντοι σοῖσι προσπόλοις, ἄναξ.

χρόνῳ δ', ἴν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον, 495

ἀνωλόλυξε καὶ κατῆδε βάρβαρα
 μέλη μαγεύουσ', ὡς φόνον νίζουσα δῆ.

ἐπεὶ δὲ δαρὸν ἦμεν ἡμενοὶ χρόνον,

ἐσῆλθεν ἡμᾶς μὴ λυθέντες οἱ ξένοι

κτάνοιεν αὐτὴν δραπέται τ' οἰχοίατο. 500

φόβῳ δ' ἂ μὴ χρῆν εἰσορᾶν καθήμεθα

συγῆ, τέλος δὲ πᾶσιν ἦν αὐτὸς λόγος,

στείχειν ἴν' ἦσαν, καίπερ οὐκ ἐωμένοις.

κάνταῦθ' ὀρώμεν Ἑλλάδος νεὸς σκάφος

ταρσῶ κατῆρει πίτυλον ἐπτερωμένον, 505

ναύτας τε πεντήκοντ' ἐπὶ σκαλμῶν πλάτας

ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας

ἐλευθέρους πρύμνηθεν ἐστῶτας νεώς. X

κουτοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωτίδων

ἄγκυραν ἐξανήπτου, οἱ δὲ κλίμακας 510

σπεύδοντες ἦγον διὰ χερῶν πρυμνήσια,

πόντῳ δὲ δόντες τοῖν ξένοι καθίεσαν.

ἡμεῖς δ' ἀφειδήσαντες, ὡς ἐσείδομεν

δόλια τεχνήμαθ', εἰχόμεσθα τῆς ξένης

May - 8.

6
7
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πρυμνησίων τε, καὶ δι' εὐθυνηρίας 515
 οἴακας ἐξηροῦμεν εὐπρύμνου νεώς.]
 λόγοι δ' ἐχώρου, ' τίνι λόγῳ πορθμεύετε
 ' κλέπτοντες ἐκ γῆς ξόανα καὶ θυηπόλους ;
 ' τίνος τίς ὦν σὺ τήνδ' ἀπεμπολᾶς χθονός ;'
 ὁ δ' εἶπ', ' Ὀρέστης, τῆσδ' ὄμαιμος, ὡς μάθης, 520
 ' Ἀγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι
 ' λαβὼν ἀδελφήν, ἣν ἀπώλεσ' ἐκ δόμων.'
 ἀλλ' οὐδὲν ἤσσον εἰχόμεσθα τῆς ξένης,
 καὶ πρὸς σ' ἔπεσθαι διεβιαζόμεσθά νιν
 [*pointing to his bruised cheeks*]
 ὄθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων. 525
 κείνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῖν
 ἡμεῖς τε πνυμαὶ δ' ἦσαν ἐγκροτούμεναι.
 δεινοῖς δὲ σημάτωντροισιν ἐσφραγισμένοι
 ἐφεύγομεν πρὸς κρημνόν, οἱ μὲν ἐν κάρᾳ
 κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν 530
 ὄχθοις δ' ἐπισταθέντες εὐλαβεστέρως
 ἐμαρνάμεσθα καὶ πέτρους ἐβάλλομεν.
 ἀλλ' εἰργον ἡμᾶς τοξόται πρύμνης ἐπι
 σταθέντες ἰοῖς, ὥστ' ἀναστεῖλαι πρόσω.
 κὰν τῷδε, δεινὸς γὰρ κλύδων ὤκειλε ναῦν 535
 πρὸς γῆν, φόβος δ' ἦν ^{τὰρ ὄρεστος} ὥστε μὴ τέγξαι πόδα,
 λαβὼν Ὀρέστης ὤμον εἰς ἀριστερόν,
 βὰς ἐς θάλασσαν κὰπὶ κλίμακος θορών,
 ἔθηκ' ἀδελφήν τ' ἐντὸς εὐσέλμου νεώς,
 τό τ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης 540

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ἄγαλμα. νηὸς δ' ἐκ μέσης ἐφθέγγατο
βοή τις, ὧ γῆς Ἑλλάδος ναῦται νεώς,
' λάβεσθε κώπης ῥόθιά τ' ἐκλευκαίνετε·

ἔχομεν γὰρ ὦνπερ οὔνεκ' Εὐξενον πόρον
' Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.' 545

οἱ δὲ στεναγμὸν ἠδὺν ἐκβρυχώμενοι
ἔπαισαν ἄλμην. ναῦς δ', ἕως μὲν ἐντὸς ἦν
λιμένος, ἐχώρει, στόμια διαπερῶσα δὲ
λάβρω κλύδωνι συμπεσοῦσ' ἠπείγετο·

δεινὸς γὰρ ἔλθων ἄνεμος ἐξαίφνης σκάφος 550·

ᾧθει παλιμπρυμνηδόν· οἱ δ' ἐκαρτέρου
πρὸς κῦμα λακτίζοντες· εἰς γῆν δ' ἔμπαλι
κλύδων παλίρρους ἦγε ναῦν. σταθείσα δὲ
' Ἀγαμέμνονος παῖς ἠὔξατ', ὧ Λητοῦς κόρη,

' σῶσόν με, τὴν σὴν ἱερίαν, πρὸς Ἑλλάδα 555·

' ἐκ βαρβάρου γῆς, καὶ κλοπαῖς σύγγνωθ' ἐμαῖς.

' φιλεῖς δὲ καὶ σὺ σὸν κασίγνητον, θεά·

' φιλεῖν δὲ καμὲ τοὺς ὀμαίμονας δόκει·

ναῦται δ' ἐπευφήμησαν εὐχαΐσιν κόρης

παιᾶνα, γυμνὰς ἐξ ἐπωμίδων χέρας 560

κώπη προσαρμόσαντες ἐκ κελεύσματος.

μᾶλλον δὲ μᾶλλον πρὸς πέτρας ἦει σκάφος·

χῶ μὲν τις ἐς θάλασσαν ὠρμήθη ποσίν,

ἄλλος δὲ πλεκτὰς ἐξανήπτεν ἀγκύλας.

κἀγὼ μὲν εὐθύς πρὸς σὲ δεῦρ' ἀπεστάλην, 565·

σοὶ τὰς ἐκείθεν σημανῶν, ἄναξ, τύχας.

ἄλλ' ἔρπε, δεσμὰ καὶ βρόχους λαβὼν χεροῖν

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εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,
οὐκ ἔστιν ἐλπίς τοῖς ξένοις σωτηρίας. ¶

ΘΟ. [*addressing the crowd who have gathered during the recital*]

ὦ πάντες ἄστοι τῆσδε βαρβάρου χθονός, 570.

οἱ μὲν οὐκ εἶα πώλοισ ἐμβαλόντες ἠνίας

παράκτιοι δραμεῖσθε, κάκβολας νέως

Ἑλληνίδος δέξεσθε, σὺν δὲ τῇ θεῷ

σπεύδοντες ἄνδρας δυσσεβεῖς θηράσετε;

οἱ δ' ὠκυμποπούς ἔλξετ' ἐς πόντον πλάτας; 575.

ὡς ἐκ θαλάσσης ἐκ τε γῆς ἱππεύμασι

λαβόντες αὐτοὺς ἢ κατὰ στυφλοῦ πέτρας

ρίψωμεν, ἢ σκόλοψι πήξωμεν δέμας. [*citizens disperse*]

[*turning to the chorus of Grecian maidens*]

ὕμᾱς δὲ τὰς τῶνδ' ἱστορας βουλευμάτων

γυναῖκας, αὐθις, ἠνίκ' ἂν σχολὴν λάβω, 580.

ποινασόμεσθα· νῦν δὲ τὴν προκειμένην

σπουδὴν ἔχοντες οὐ μενούμεν ἤσυχοι.

[*is hastily retiring, when enter ATHENE.*]

Deus ex
Machina

ΑΘ. ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ

Θόας; ἄκουσον τῆσδ' Ἀθηναίας λόγους.

[*THOAS stops and listens*]

παῦσαι διώκων ρεῦμά τ' ἐξορμῶν στρατοῦ· 585.

πεπρωμένοις γὰρ θεσφάτοισι Λοξίου

δεῦρ' ἦλθ' Ὀρέστης, τόν τ' Ἐρινύων χόλον

φεύγων ἀδελφῆς τ' Ἄργος ἐσπέμφων δέμας

ἄγαλμά θ' ἱερὸν εἰς ἐμὴν ἄξων χθόνα.

πρὸς μὲν σ' ὄδ' ἡμῖν μῦθος· ὃν δ' ἀποκτενεῖν 590.

δοκεῖς Ὀρέστην, ποντίῳ λαβὼν σάλφ,

ἤδη Ποσειδῶν χάριν ἐμὴν ἀκύμονα

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πόντου τίθησι νῶτα πορθμεύων πλάτη.

[gazing towards the sea]

μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς,
κλύεις γὰρ αὐδήν, καίπερ οὐ παρών, θεᾶς,

595

χώρει λαβὼν ἄγαλμα σύγγονόν τε σήν.

ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλης,

χῶρός τις ἐστὶν Ἀθίδος πρὸς ἐσχάτοις

ὄροισι, γείτων δειράδος Καριστίας,

ἱερός, Ἀλάς νιν οὐμὸς ὀνομάζει λεώς·

600

ἐνταῦθα τεύξας ναὸν ἴδρυσαι βρέτας,

ἐπώνυμον γῆς Ταυρικῆς πόνων τε σῶν,

οὐς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα

οἴστροις Ἐρινύων. τὰςδε δ' ἐκπέμπειν χθονὸς

[pointing to the chorus]

Ἑλληνίδας γυναῖκας ἐξεφίεμαι.

605

[turning again to the sea]

ἀλλ' ἐκκομίζου σήν κασιγνήτην χθονός,

Ἀγαμέμνονος παῖ, καὶ σὺ μὴ θυμοῦ, Θεᾶς. [to THEIAS]

ΘΟ. [reverentially] ἄνασσ' Ἀθάνα, τοῖσι τῶν θεῶν λόγοις

ὅστις κλύων ἄπιστος, οὐκ ὀρθῶς φρονεῖ.

ἐγὼ δ' Ὀρέστη τ', εἰ φέρων βρέτας θεᾶς

610

βέβηκ', ἀδελφῆ τ' οὐχὶ θυμοῦμαι· τί γὰρ

πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν;

ἴτωσαν ἐς σήν σὺν θεᾶς ἀγάλματι

γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.

πέμψω δὲ καὶ τὰςδ' [pointing to the chorus] Ἑλλάδ'

[εἰς εὐδαίμονα 615

γυναῖκας, ὥσπερ σὸν κέλευσμ' ἐφίεται.

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NOTES.

N.B.—Where portions of lines have been omitted on account of difficulty or other reasons, the text has been altered just enough to make the metre complete.

SCENE 1.

1. *πτυχή* [‘fold’], ‘vale.’
4. *ὕβριζω*, ‘to insult.’
9. *οὐ μή*, when found in sentences that are not interrogative, is used with the subjunctive or future indicative, and is an elliptical phrase. There is some such word as ‘fear’ understood with the word *οὐ*; thus, *οὐ μήποτε τίς σ’ ἄξει* (Sophocles), means ‘there is no fear that,’ or ‘no chance that any one shall take you.’ Similarly with the subjunctive (with a shade more of contingency), *οὐ μὴ γένηται*, ‘there is no fear that it should happen.’ *ἀφορμίζομαι*, ‘to loosen from the moorings.’
10. *πρὶν ἄν*, the indefinite form of *πρὶν* (of course only in primary time) is only used after a negative, or what is equivalent to a negative. The reason for this is seen at once by considering the difference between the definite ‘I shall go away before you return,’ and the indefinite ‘I shall not go away before you return.’
11. *τέκοι*, indefinite opt. after historic *ἠὔξω*.
12. *ἠὔξω*, 1st aor. from *εὔχομαι*. ‘Thou didst vow.’ *φωσφόρον*, because Artemis was the goddess of light.
14. *τὸ καλλιστεῖον*, ‘awarding me the palm of beauty.’ Agamemnon vowed the most beautiful thing. Calchas, by ordering the sacrifice of Iphigenia, tacitly ‘awarded her the palm of beauty.’
16. *ἐπί*, ‘on pretext of.’

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18. note the imperfect; [lit. 'I was being slain'], 'they were in act to slay.'
20. διὰ . . . αἰθέρα : acc. instead of commoner gen. The act of *extension* is right in principle with διὰ, though rare in Attic.
22. οὐ, 'where.' γῆς, after ἀνάσσει.
23. τιθείς, 'plying.' τόδε τοῦνομα, viz., the name of Θόας, from θοός, 'swift.'
26. ὄντος καὶ πρὶν, 'having been in force before too': the pres. part. giving the *extended time*, and the πρὶν the tense.
27. ὅς ἂν κατέλθῃ, indef. subjunctive after primary tense θύω. κατέλθῃ. The Greeks conceived the sea-coast as lower than the *open sea*, as well as lower than the inland parts. Hence 'to land' is, in Greek, 'to come down.'
28. Iphigenia begins the sacrificial rite; the attendants really slaughter.
29. ἀνάκτορον, properly 'a palace,' here 'a temple.'
34. 'earth's ridges shook with rocking,' i.e. an earthquake. The accusative and infinitive depends, naturally but ungrammatically, on ἔδοξα. These irregularities are called *anacoluthon* [ἀ, ἀκολουθέω, 'to follow'], as the construction does *not follow* correctly. From here to 43 the infinitive construction (so natural in relating a dream) is adopted and dropped at will.
35. θρίγκον, 'battlements.'
36. ἐρείψιμον, 'tottering.' [stem, ἐριπ- 'fall.']
38. στῦλος, 'a pillar.'
39. ἐπίκρανα, 'capital.'
- The infinitives καθεῖναι, &c. depend really in sense on ἔδοξε.
42. τιμῶσα, 'respecting' the office. ὑδραίνειν [ἔδοξα], 'methought I sprinkled,' i.e. for the sacrifice.
43. τοῦναρ = τὸ ὄναρ.
46. χέρνιβες [χεῖρ, νίπτω, 'wash'], 'holy water.' The nom. to θνήσκουσι is the understood antecedent to οὓς.

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47. *συνάψαι*, 'to apply.'
48. Strophius was father of Pylades.
49. *χοάς*, 'libations' to propitiate his shade. For she believes her dream, and fancies him dead.
53. *τίνος*; the interrogative word need not be early in the sentence in Greek, as it must in English.

SCENE 2.

55. *ἢ* or *ἐστί* understood: 'lest there be.'
60. *θριγκώματα*, 'the cornice' or 'coping-stones.' If the reading is right in this line, which is doubtful, *ξανθά ἐξ αἱμάτων* means 'yellow from blood-stains.'
62. *ἀκροθίνια*, 'trophies.' Possibly they may have been skulls, which would make the scene more ghastly.
64. *ἄρκυς*, 'snare.'
65. *χρήσας*, 'by thy oracles.'
66. *διαδοχή* is properly 'a succession,' 'by Fury after Fury.' In old myths they were only 3. Later, their number was not limited.
68. *καμπίμους*, 'bending' courses, metaphor from the stadium, where the course bent round the turning-post (*καμπτήρ*).
69. *τροχηλάτου*, 'whirling.' [*τρόχος*, 'wheel' (*τρέχ-*) and *ἐλαύνω*.]
72. *εἶπας*, 'badest,' which governs the construction down to 79, the last verb *ἔξευ* being governed by 'thou saidst;' for the oratio obliqua once introduced by *εἶπας*, it is easy to change from oblique petition to oblique statement.
78. *τὸ ἐνθένδε*, 'for the rest.'
82. *συλλήπτωρ*, 'aider.'
83. *δρῶμεν*, deliberative subjunctive. *ἀμφίβληστρα* (*βάλλω*), lit. 'a thing thrown round,' hence 'the girding walls.'

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84. 'shall we mount the steps?'
85. in conditional sentences *ἄν* is often repeated, especially if they are long, or excited.
87. 'nought of which we know how to do.'
90. as the imper. has no first person, this subj. (called hortative) is used instead.
92. *κακίζω*, 'to spurn' or 'insult.' This is the verbal of it, like Lat. gerundive.
94. *διακλύζει*, 'surges through.' *νοτίδι*, 'with billows.'
96. *καῖτα* = *καὶ εἶτα*.
97. *λυγαῖος*, 'dark.'
99. *προσφέροντε*, acc. dual agreeing with subject of *τολμητέον*. Logically this should be dative, but in Attic the acc. is occasionally used [as if it were *δεῖ τολμᾶν*, instead of *τολμητέον*].
100. 'and mark the eaves where there is space (*κενόν*) to let down your body from the beams.' *τρίγλυφοι* were the projecting ends of the wooden beams, between which, in old times, the spaces were left unfilled, *κενόν*. These ends were adorned with three scoops (*τρι-γλυφ-*): and the ornament is still common in imitation-classical architecture.
101. *ἀγαθοί*, for *οἱ ἀγαθοί*.
103. *ἐκ τερμάτων*, 'from the goal.' Sense: 'surely we have not come all this long way for nothing.' Observe the neg. *οὔτοι* extends over *both* clauses, as it always does when a sentence is divided after a neg. into two clauses by *μέν* and *δέ*. *νόστον*, 'a return.'
106. *χθονός*, governed by *ὅποι*. *ὅποι* by attraction for *ἐκεῖσε ὅπου*.
107. 'the god (*τὸ τοῦ θεοῦ*) will not be the cause of the oracle falling fruitless.' It won't be his fault if his oracle is unfulfilled.
109. *σκῆψις*, 'an excuse' (for shirking it).

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SCENE 3.

112. 'what is there *in*, &c.?' ἐκπλησσον, 'astonishing.'
113. Συμπληγάδα, usually plural, the name of the two fabled Clashing Rocks at the mouth of the Euxine, supposed to dash together and crush anything that tried to pass between them.
114. δίπτυχοι, 'two.' πρόσφαγμα [σφάζω], 'sacrifice.'
116. κατάργματα, first 'offerings,' the meal, &c. [ἄρχω.]
117. φθάνω, 'to anticipate,' hence οὐκ ἂν φθάνοις, 'you cannot be too quick in. . . .' Notice the double ἂν with φθάνοις. See 85.
120. φράσαι, 'so as to tell,' explanatory infinitive [a weak kind of consecutive].
121. ἄτερος = ὁ ἕτερος. So θατέρου = τοῦ ἑτέρου.
122. ξύζυγος [σύν, ζεύγνυμι] 'companion.'
125. ῥηγμίς, 'a crag.' The 'homeless path' is the sea.
127. δρόσος, 'water' [lit. 'dew'].
128. ἐπάνελθε, 'return to' that point, with which he began, 113.
131. ἐκφοινίσσω, 'to stain with blood' [φόνος]. 'Not for some time' she means, cf. 59. οὔπω is too strong.
133. ὑλοφορβός, 'pasturing in the woodlands.'
135. κοιλωπός, 'hollow.' [ὤπ-, 'face']. ἀγμός, 'rent,' 'crevice' [ἄγνυμι]. διαρρώξ, 'torn.'
138. 'plying his steps on tiptoe.'
140. θάσσω, 'to sit.'
142. Leucothea and Palaemon were sea-gods. 'Dioskori' were Castor and Pollux.
145. ἀγάλματα, 'darlings,' 'children.' [lit. 'honours.']
148. ἐφθαρμένους, 'wrecked.'
149. φάραγγ'. acc. of the rock, as the seat on which they sat; a kind of half-cognate.

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150. *θύοιμεν*, opt. of orat. obliq.
151. *ἔδοξε* is used in two senses; in 151, 'he seemed;' in 152, 'it seemed good.' Cf. 34, 40, 42.
152. *ἐπιχώριος*, 'according to the custom of the place,' 'customary.'
156. *ἀλαίνω*, 'to rave.' He shouts as a hunter, pointing to the distant game.
159. *ἐχίδναις ἐστομωμένη*, 'gaping with vipers' mouths upon me.' The description is of Orestes pursued by his Furies.
160. *χελυνῶν*, 'lips,' a conjectural reading.
161. *ἐρέσσω*, 'to row.' [remigio alarum, Virgil.]
166. *ὄπως*, 'as' [can be put *after* the simile, as *ὡς*, 156].
167. *λαγών*, 'flank.'
168. *τάδε* [cognate acc.], 'thus.'
171. *κόχλος*, 'a shell' used as a horn.
173. *φαύλους μάχεσθαι*, 'poor to fight,' 'poor match for.'
174. *πληρόω*, to 'collect' [lit. 'fill'].
177. *προὔργου*, 'opportunely' [lit. *πρὸ ἔργου*, 'furthering the work'].
179. *ἀποψάω*, 'to wipe off.' [this *η* appears irregularly in certain old Attic words for *α*, as *διψῆν*, *πεινῆν*, *χρηῖσθαι*. It is an Ionic form.] *τημελέω*, 'to tend.'
180. *εὖπηνος*, 'fine-woven.' *προὔκάλυπτεν*, 'held before him.'
183. *ἔμφρων*, 'with recovered sense.'
184. *ἔγνω* has two constructions here after it: an object-clause ('*that* the surge of foes was,' &c.) and an object ('the calamity' . . .)
186. *ἀνίημι*, 'to slacken.'
188. *οὗ* is relative pronoun. 'And then his terrible cry' . . .
189. *ὄπως* with fut. is elliptical, some such idea as 'see' how, &c. being supplied. Sense: 'we shall die, but consider how we shall die most nobly.'
191. *δίπαλτα* [*πάλλω*, shake], 'doubly brandished;' i.e. the two swords.

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192. *λεπταῖος*, 'rocky.'
193. *εἰ φύγοι*, 'if one fled' = 'whenever one fled,' conditional here. equivalent (as in all languages is possible) to the indefinite.
194. nom. to *ᾧσαίατο* is 'the two strangers.' *ᾧσαίατο*, Ionic form for *ᾧσαιντο*, allowed in Attic poetry.
195. *τὸ νῦν ὑπέεικον*, 'the part that just now was giving way,' nom. to *ἤρασσον*, as in sense it is plural. The moment they routed any of their circle of foes, they were taken in the rear by another part of the circle: as they turned to pursue them, the first lot (*τὸ νῦν ὑπέεικον*) returned to the charge, and took them in the rear likewise.
197. the men are the *θύματα*, 'victims.'
202. *ὅσον τάχος*, 'as much speed' as there is, *i.e.* 'as speedily as possible.'
203. *ἐς*, 'for.' In prose it would be *ἐπί* or *μετά* with acc.
204. *ξένων*, gen. of definition, 'stranger-victims.' Notice the double meaning of these lines: the simple sense in the mouth of the herdsman, accustomed to human sacrifices, and the terrible significance to the audience who know that the proposed sacrifice is Orestes, the brother of the priestess. In v. 206 especially the words *ἀποτίσει φόνον* have this significance, the vengeance being so much more complete than the speaker imagines. This situation is well called Dramatic Irony.
208. Iphigenia is hardened by the dream of her brother's death.

SCENE 4.

214. *νομίζεσθαι*, 'are customary.'
215. *ἐπὶ τοῖς παροῦσι*, 'in the present case.' Lit. 'on basis of . . .'
'things being as they are.'
216. observe the irony of this 'if.' Cf. 277. •

EURIPIDES.

218. οἶδε has two constructions after it (cf. 184), 'who knows of mishaps?' and 'who knows to whom such (mishaps) will happen?' In most languages, as in English, these would be combined into one. The simplest instance is οἶδά σε ὅστις εἶ, in the Gospel, where the Greek idiom 'I know thee who thou art,' is retained by the English translators.
220. 'God's dealings move into the dark,' *i.e.* are always hiding from us.
221. 'carries us on to the unknown.' παρήγαγε, aorist of habit.
223. διὰ μακροῦ, 'after long interval.'
230. δύο κακῶ. The two evils are the charge of folly, and death. ὀφλισκάνω, 'to incur a charge.'
232. εἶαν, *i.e.* 'let it take its course,' have its way.
239. πλεόν λαβεῖν, 'to get advantage.'
241. φιλότητί γ'. This, the γε of dialogue, is often translated 'yes.'
- How this comes is easy to see, from the translation :
- 'Are you brothers?' asks Iphigenia.
- 'In friendship, at least, [we are].'
- Thus this γε implies *assent to the question, with a limitation or further specification.*
244. δός, 'attribute.'
246. τοῦτο, 'the telling your name.'
249. 'thy question boots me not, for I must die.'
252. μοι, 'for me,' 'I pray.' The ethical dative, of the person *interested*, not *directly affected* by the act. The difference is easily seen by comparing μοι with φίλοις.
256. φονέα, the predicate.
258. 'I had no one who could tell,' deliberative indirect.
262. ἕκατι, 'for sake of.'
266. τὸ (σφαγῆναι τόνδε), where the acc. with the inf. is regarded as a substantive with the article τό.

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267. 'I am the pilot in these disasters,' *i.e.* I led him into this trouble.
269. ἐπ' ὀλέθρῳ, 'by the death' [lit. 'on terms of']. χάριν τίθεσθαι, 'to oblige you.' αὐτόν, 'myself.'
271. ὧς (accented), 'thus.'
273. τὰ τῶν φίλων, accus. after καταβαλόν. 'It is most shameful, whenever a man,' &c. The construction is anacoluthon, confused between αἰσχιστον ὅτε and αἰσχιστος ὅστις.
277. λῆμα, 'spirit.' Note the irony of the indefinites τινός and ἥτις (226), in the mouth of brother and sister. Cf. also 296.
281. ὅσα, 'so far as.' adv.
284. 'desire of this,' *i.e.* of death: or perhaps: 'zeal for this man.'
286. προτροπή, 'service.' 'I am minister of this goddess.'
288. observe the pregnant const. of εἰς ἀνάγκην with κείμεθα; 'we have been brought into great straits.'
291. χρή, 'I may.'
295. περιστέλλω, 'to deck for burial.' πῶς ἄν, lit. 'how could it,' *i.e.* 'I would it might.' This wish, and the careless answer ὅστις ποτ' εἶ, are further examples of the Dramatic Irony explained 204.
299. οὐ μὴν ἀλλὰ may be translated 'not but what,' or 'and yet.' It really is an elliptical sentence. οὐ μὴν, 'not indeed' [will I neglect thee] 'but,' &c. 'and yet not even I will fail to serve thee [λείψω χάριν, 'omit a kindness'] where it is possible. ὧν gen. after χάριν, of definition.
301. κατασβέσω, after the burning.
302. ἀνθεμόρρυτον, 'shed from flowers.' ξουθός, 'yellow.'
305. τὸ δυσμενές μου, 'hatred against me.' μοι would be more natural. The vague hope of the last four lines is most strikingly realised in the next scene.

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SCENE 5.

313. *πολύθυροι διαπτυχαί*, 'many-leafed foldings.'
314. *ἐπὶ τοῖσδε*, 'in this matter.'
315. 'no man is the same when in trouble and when, &c.'
318. *παρ' οὐδὲν θέσθαι*, exactly the English 'to set at nought' [lit. 'to count equal to nothing'].
321. *πορθμεύω*, 'to carry.'
323. *τοὺς αὐτοὺς λόγους*, *i.e.* an oath.
324. *δράσειν* depends upon *λόγους*, 323, 'an oath to do what?'
327. *συγχωρέω*, 'to concede,' 'assent.' The middle form of the future is used indifferently with the active.
329. *ἐξάρχω*, 'dictate' [lit. 'begin,' 'lead the way']. *εὐσεβής*, 'sacred.'
330. notice *ἐμοῖς* (speaking in her own name) with *δώσω* (speaking in his).
332. *Κυανέα*, the Symplegades or Clashing Rocks at the entrance of the Euxine were called the Dark Rocks (*κυάνεος*).
333. *ἐξάαιρετον* [lit. 'taken out,' adj.], 'grant me this exception' or 'reservation.'
336. *ἔμπεδον*, 'valid.' The acc.-inf. in this line depends (in sense) on *δός*, and is an expansion of *ἐξάαιρετον τόδε*.
337. *πολλὰ γάρ*, &c. 'For much gains much,' 'many resources gain many ends,' 'much begin, much win,' *i.e.* the more precautions, the more chance of success.
338. *τὰ ἐνόητα καὶ ἐγγεγραμμένα*.
343. a hissing line.
344. *τῶν θεῶν*, because she had provided against the violation of the oath.
346. *κλύοντα*, *i.e.* ἐμέ.
347. *παιδὶ τῷ Ἀγαμέμνονος*.
349. to her friends at Argos she is practically dead.

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355. *ὄνθ* i.e. *ὄντε*.
356. *ἀραία*, active, 'disastrous' [*ἀρά*, curse].
357. the message stops at *Ὀρέσθ*. *ἔν' αὐθις* . . . &c. she says to Pylades.
359. *ἐξέβην*, in thought. The MSS. give this line and *ὦ θεοί* to Pylades. But the excited exclamations all through are Orestes'.
360. *οὐνεκα* [lit. *οὐ ἔνεκα*, 'wherefore'], comes to mean merely 'that' after a saying verb.
361. *ἦν* refers to *ἔλαφον*.
365. the oath was 'easy,' because Orestes was close at hand.
366. *κάλλιστα δ' ὀμόσασ'*; everything was happy, her promise among the rest. *σχήσω*, 'stay.'
367. *ἐμπεδώω*, 'fulfil.'
370. *παρείς*, 'laying aside.' *οὐ λόγοις*, but with embraces.
373. *ἀπίστω*, 'incredulous' from joy.
379. 'Argos holds him' [lit. 'is full (*μεστός*) of him']. Nauplia, the port of Argos.
381. Clytaemnestra, daughter of Tyndarus, married Agamemnon son of Atreus, son of Pelops.
382. *'κπέφυκ'* = *ἐκπέφυκα*.
386. *ἀκοῆ* *Ἡλέκτρας*, 'by hearsay from Electra,' their sister.
390. *κάμπτειν*, 'to turn,' properly of the race-course.
391. *μετάστασιν*, 'turning.' Atreus quarrelled with Thyestes about a golden-fleeced lamb, which the latter stole. The sun turned back his course, because of the hatred between the brothers.
392. *εὐμίτοις*, 'fine woven' [*μίτος*, warp].
395. *Πισάτιδα*. Oenomaus was king of Pisa in Elis. The commoner story was that Pelops had to compete in a chariot race, and bribed Oenomaus' charioteer to take out the linchpins. The king was so thrown out and killed.

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SCENE 6.

406. *παραστάδες* are the pillars of the porch.
408. 'I abominate;' then she fears Thoas will apply the words to himself, and explains 'This word I give to religion.' She means to express horror at the defilement of the shrine and image. Her artifice is to pretend that she is taking the image away to purify it.
409. *φροιμάζομαι*, 'to prelude' [*φροίμιον* = *προ-οἶμιον*, *οἶμη*, 'a song']. *νεοχμός* = *νέος*.
410. middle, as the king 'had it done.'
411. *τοῦκιδιάξαν* = *τό ἐκδ*.
412. *βρέτας*, 'image.' *πάλιν*, 'back.'
414. *i.e.* closed its eyes.
415. *μύσος*, 'pollution.'
418. *οἰκεῖον*, 'kindred' bloodshed, opposed to *βαρβάρων*. *οἰκεῖον τὸν φόνον*. This is called the tertiary predicate. There are three kinds:—
- the primary, where the subject is nom., and is connected with the predicate by simple copula, as *ὁ φόνος ἦν οἰκεῖος*, 'the murder was that of a kinsman.'
- the secondary, where the subject is nom., and is connected with the predicate by another verb also involving a predicate, as *ὁ φόνος ἐπράχθη οἰκεῖος*, 'the murder was committed, and was that of a kinsman.'
- the tertiary, where the substantive is in an oblique case, connected with another verb involving a predicate, as *ἔπραξαν τὸν φόνον οἰκεῖον*, 'they committed the murder, and it was that of a relative.'
424. *μεταστήσω*, 'remove' from pollution.
426. *ὡς*, 'when.'
427. *ὡς*, 'since' thou hast found it so skilfully.

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428. δέλεαρ, 'a bait.' φρενῶν, 'for my heart.'
429. φίλτρον, 'a love token' or 'love message.'
431. ὡς δῆ. δῆ has constantly an oratio obliqua force like a parenthetical 'he said,' 'he hoped,' 'he meant.' So here, Thoas suggests the reason of the Greeks for the message.
433. 'and you took refuge with your duty to the goddess.' ἐξένευσε, from ἐκνέω, to swim out. The metaphor keeps δέλεαρ in view.
437. οὐκουν = 'nonne ergo?' ἐν ἔργῳ, 'at work.'
440. a beautiful instance of the deep Greek love and reverence for the sea.
441. Thoas agrees rather reluctantly. 'Tis true they would be slain more purely.'
443. i.e. 'why can't you wash it here?'
445. ἄρρητα, 'secrets.'
446. ἀγνίζω, 'to purify.' This is the regular verbal.
447. κηλὶς, 'blood stain.'
448. 'for else . . .'
449. ἠύσέβεια = ἡ εὐσέβεια.
450. ἃ γενέσθω, 'what I must have done,' subordinate imperative.
452. ἐπί, 'to fetch,' 'for.'
455. ὀπαδός, 'attendant.' ὁμαρτεῖν, 'to accompany.'
457. φόνῳ, i.e. murderers. μυσαρός, 'polluted.' The MSS. reading συναντῶεν can hardly be right; or, if it is, it should be printed as a wish, and not as an interrogation.
460. πυρσῶ, 'with fire.'
461. καθαρόν, 'to it when purified.' μέλαθρον, perh. 'the outside of the temple.'
463. παλαμναῖον, 'a blood stain.' [derived from παλαμή, the hand, which does the deed.] προθέσθαι, inf. for imper.
465. ἐπὶ σχολῆς, poetical variation for κατὰ σχολήν, 'at leisure.'

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466. *εἰ*, here equivalent to a wish. The full construction would be 'if it so turned out [how glad I should be]!'

SCENE 7.

468. *οὐνεκα*, 'that.' Cf. 360.
475. *συμφορά*, 'fortune;' 'what favouring breeze of fortune did she find?'
478. *καθοσιόομαι*, 'to consecrate.'
479. 'O portent! what greater name can I call thee?'
481. *ἀθρέω*, 'to consider.'
483. *διωγμός*, *i.e.* 'what plan of pursuit.'
484. *ἀγχιπλους*, 'short' [*ἄγχι*, near]. *τοῦμόν δόρυ*, 'my soldiers.'
488. *ἐκνεύω*, 'to motion away.' *ἀποστήναι* is explanatory inf. 120.
490. *φλόγα*, cognate accus.
491. *ὃν μετώχετο*, 'which she was gone for.'
492. 'we suspected, but were satisfied.'
495. *δή*. 'I suppose' or 'you see,' 431.
496. *μαγεύουσα*, 'with incantations' [*μάγος*].
498. *ἐσῆλθεν* [the fear] 'occurred to us.'
499. *δραπέτης*, 'a runaway' [*διδράσκω*].
500. *οἰχοίατο*. Cf. 194.
504. 'an oarage [*πίτυλος*, properly of sound of oars] winged with well-fitted blade' [*κατήρης*, from *ἄρω* (root), 'to fit']. *πίτυλον* is in apposition to *σκάφος*. This is perhaps the best rendering of this obscure line.
505. *σκαλῶν*, 'benches.'
507. *πρύμνηθεν νεώς*, 'astern of the vessel,' *i.e.* still on land.
508. nom. to *εἶχον*, *ἐξανῆπτον*, &c. are *sailors*, understood. *κοντοῖς*, 'poles.' *ἐπωτίδες*, [*οὖς*, 'an ear'] 'catheads,' beams projecting from the prow.

IPHIGENIA IN TAURIS OF

509. κλίμαξ, 'a ladder.' πρυμνήσια, 'hawsers.' Perh. this obscure phrase may be taken as apposition:—'ropes for ladders,' i.e. 'rope-ladders.' It is rather a strain on σπεύδοντες to take it as governing κλίμακας, 'hastening along the ladders.'
512. ἀφειδήσαντες, 'setting to work.' ἀφειδέω, 'to be unsparing,' i.e. of toil.
514. ἔχομαι (like λαμβάνομαι, ἄπτομαι, &c., and the opposite μεθίεμαι) is used with the gen. to mean 'to lay hold of,' the gen. being strictly used, as the *comprehensive* case, describing the *sphere* (rather than the *point*) of the action.
515. εὐθυντηρία, 'the rudder-port,' through which two paddles protruded by which they steered.
516. ἐξηροῦμεν, 'we tried to unship.'
517. ξόανα, 'images' [ξέω, to polish]. θυήπολος, 'a priestess.'
519. τίνος, 'whose son.' ἀπεμπολάω, 'to sell away from.' Notice the double interrog.
523. ἔχομαι, 514.
524. γενειάς, 'cheek.'
527. ἐγκροτούμενος, 'belabouring.'
528. σήμαντρον, 'a weal.' σφραγίζω, ['seal'], 'mark.'
530. κάθαιμος, 'bloody.'
531. notice the rarer compar. adv.
534. τοῖς, 'with arrows.' ἀναστεῖλαι, 'to send us back.'
536. τέγγω, 'wet.'
539. εὐσέλμου, 'well rowed' [σέλημα, a bench].
543. ῥόθια, 'foam.' λευκός means 'white.' λαμβάνομαι, 514.
546. βρυχάομαι, 'to roar.'
548. notice the difference between ἐχώρει 'went swiftly on,' and ἠπείγετο (motion with effort) 'began to labour.'
549. λαβρός, 'violent' [λαβ- root of λαμβάνω, cf. rap-idus, rapio].
551. παλιμπρυμνηδόν, 'back astern' (adverb).

EURIPIDES.

552. λακτίζοντες, 'struggling' [lit. 'kicking']. Allusion to the proverb πρὸς κέντρα λακτίζοντες, of useless resistance, 'kicking against the goads.'
560. ἔπωμῖς, 'the sleeve.' [ὄμος, shoulder.] κέλευσμα, 'the word of command.'
563. the ὁ μὲν must be the people on the shore, trying to catch the ship now that it is driven a second time to land.
564. ἀγκύλη, 'a noose;' to hold the ship.
567. βρόχος, 'a loop.' οἶδμα, 'wave' [οἶδ- swell].
571. ἡνίας, 'reins.' ἐκβολαί, 'what is cast ashore.' The gen. νέως is gen. of definition, 204.
577. στυφλός, 'rugged.' σκόλοψ, 'a stake.'
579. ἴστωρ, 'an accomplice.' [οἶδα, ἴδ- vid- eo.]
581. προκειμένη, 'the haste that lies before us,' i.e. the immediate pressing need.
592. χάριν ἐμήν, 'for my sake.' πορθμεύων, 'conveying' (him) smooths the sea.
598. Ἄρθις, Attica. Carystus was a mountain range in the south of Euboea.
600. οὐμὸς λεώς, the Athenians.
601. ἰδρύομαι, 'to set up.'
604. οἴστροις, 'with the goads,' lit. 'gad-flies.'
605. ἐξεφίεμαι, 'charge.'
617. λόγχην, 'lance,' i.e. 'war.'
619. τὸ χρεών, 'fate;' lit. 'what must be.'
620. ναυσθλοῦσθε, 'waft.'

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 155. to the ...
 159. ...

550 ... 458
 459

223. For a long time
 359. I was thinking of something
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